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The Masculine Power of Christ

Jason Noble Pierce

LET US REMEMBER THAT THE ETERNAL TEMPTATION OF THE CHRISTIAN CHURCH IS TO REACH THOSE WHO LEAST NEED ITS MINISTRY; THAT THE TEMPTATION OF THE INDIVIDUAL IS TO LIVE FOR HIMSELF AND FOR HIS EQUALS; THAT THE STAND CHRIST MADE WAS A STAND FOR THE UNDER MAN.

HOW MUCH OF A MAN WAS JESUS CHRIST? WAS HE DISTINCTLY MANLY AND VIRILE, OR WAS HE EFFEMINATE AND WEAK? CAN HE BE TESTED AND MEASURED AS OTHER GREAT MEN, OR WAS HE SIMPLY LUCKY IN GIVING THE TURN TO THE WORLD'S KALEIDOSCOPE WHICH REVEALED THE SATISFYING POSSIBILITIES OF LIFE?

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OR

CHRIST MEASURED AS A MAN

BY

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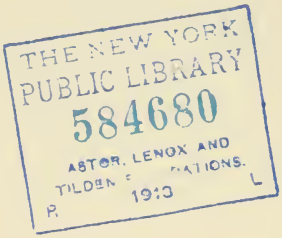

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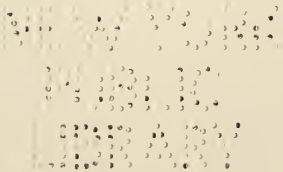
I can do all things through Christ who strengthens me.
— PHIL. 4 : 13.



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THE MASCULINE POWER OF CHRIST

HOW much of a man was Jesus Christ? Was he distinctively manly and virile, or was he effeminate and weak? Can he be tested and measured as other great men, or was he simply lucky in giving the turn to the world's kaleidoscope which revealed the satisfying possibilities of life? Without appeal to prophecy, miracle, or deity, measuring only by common standards, where shall we place him among men? It is to afford a clue to the answer of these questions that this little book is written. If you already know the answer and can maintain it, do not read further.

I confess that it is with mingled feelings I hear the statement made that "Christ is the greatest man that ever lived." For the Christian that is not a profitable statement because it is in-

complete. It does not convey us anywhere worth going. If it is true, by the very nature of the case it is only half the truth. The other half, revealed by the study of Christ's life and work, is this, that he possessed virile power which every man may share, which makes every man great, which will save the world. It takes the whole truth to reveal Christ's greatness and to make the study of his greatness profitably interesting, for the implications are in this instance the things of primary importance.

Tests of Greatness—When we attempt to measure any man of the past to see how great a man he was, we usually apply three tests. First of all, was the man an outstanding leader in advance of his day in vision or power? Secondly, what impression has he made on the life of the world, affecting the subsequent history of the world *for the better?* Those last three words are receiving tremendous modern emphasis. Thirdly,—a consequential test,—how highly therefore is he today thought of and esteemed by thinking people?

Reversing their order, let us apply these tests to the person of Christ and measure him as a man.

I.

Is Jesus Christ highly thought of and esteemed today? Can we discover whether the scholarly world and the world at large unite in attaching especial regard and reverence to this man?

In the introduction to his *Life of Jesus*, Holtzmann says, "The significance of Christianity for the general development of mankind is so obvious that the inquiry into the origin of that religion, and the study of the life of the person who founded it and thus became himself the object of religious belief, must be considered indispensable tasks, if to gain a knowledge of the growth of the world which at present surrounds us is regarded at all as a duty of civilization." And the same author continues, "The great interest which the person of Jesus, his public ministry, and his fate, possess for Christianity is as clearly as possible shown by this fact, that of all its sacred writings, the

four Gospels are unquestionably the best known and the most popular throughout the whole Christian world." Suppose we state it in other words. More copies of the Bible are sold than of any other book. In all the realm of literature the Bible has long been "the best seller," and in that sense the most popular book. Now it is stated, and we believe the statement to be true, that the life of Jesus as it is recorded in the four Gospels constitutes the most popular part of the Bible. This means that in approaching the question as to what the world thinks of Jesus, the first fact to be noted is that his life story is the most popular writing in all literature. This could not be unless he had captured the hearts of mankind.

Nor have they been weak men whose hearts have been won by this man of Galilee. We measure the strength of Christ by the strength of the men he has mastered. The words of St. Paul in Phil. 4 : 13 are tremendously forceful, "I can do all things through Christ who strengthens me." They carry all the force of indirect testimony, for St

Paul is writing about his own power to adjust himself to any environment, however difficult, and purely by way of driving his assertion home and clinching it convincingly he adds that he can do all things through the strengthening power of Christ. I fancy that this is the testimony of all Christian missionaries from then till now, and what a heroic band of men they have been as they have gone to every part of the world to demonstrate the gospel! What in all the pages of history is more impressive and heart-melting than the death-scene of David Livingstone, when that noble man of God, having penetrated to the heart of the Dark Continent to prepare the highways of civilization, knelt alone in his hut and there in the act of prayer yielded up his soul to the Captain of his life!

We frequently hear it said that the greatest men of the last several centuries have been Christian men. I determined the other day to try the experiment of asking a selected list of eight college professors to name, independently, the twelve greatest men in all the world

since Christ. Two things in the result surprised me. The first was that of all the great men on whom there was a fair concensus of opinion, the only one who was not really a Christian was Napoleon. The second was that in the eight lists of the twelve greatest men since Christ there was not found one single name upon which there was unanimous agreement! That was amazing. Had I asked for the greatest man since Christ, I should have expected disagreement. Had I asked for the three greatest men, or for the half dozen greatest men, I should have looked to see agreement at least upon some one name. But to ask for twelve and not to find one man whom all eight judges would rank among the twelve was a revelation of the severity with which we judge and of the diversity of opinion concerning the great men of the world. How easy has been the temptation to think that there have been several great figures in history and that Christ was only one among many, not standing perhaps higher than some others! To correct such a view it is worth realizing

that he is the only one on whom the unanimous verdict for greatness could possibly descend. Measured as a man, Christ holds first place in the reverent admiration of the world.

II.

What impression has Christ made upon the life of the world, and has he affected history for the better?

It is impossible to apply this test with absolute exactness in any case, for too many factors are involved. But since it can be applied with fairness to such men as Luther and Napoleon we need not hesitate to apply it to Christ. One is moved to exclaim, however, "Where shall we begin?" Shall we ask why the significant part of the world's history is described as "The Christian Era?" Shall we investigate a group of islands like the New Hebrides and account for the fact that under commerce and exploitation their heathenish barbarism was intensified, while under the influence of Christian missions it yielded to civilized advancement? Shall we seek to discover why Darwin ad-

mitted that Christianity accomplished in a decade what evolution would require generations to bring to pass?

We have already suggested that the greatest men of the world were mostly Christian men. Christ's immediate influence upon them became a mediated influence upon the world. He affected the men who made the world's history. His vision and unselfishness, imparted to them, have produced an immeasurable impression upon the life of the world. The work of St. Paul and St. Augustine, of Dante and Michelangelo, of Luther and Cromwell and Lincoln, is inseparable from the influence of Jesus Christ.

The truths and principles promulgated by Christ are the greatest and most vital truths in the world. The relative importance of truths may often be ascertained by discerning which one can be made to serve the other. The lesser contributes to the operation of the greater. It was a great day for mankind when the discovery was made that the earth is round, that the sun is the center of the solar system, that there is a law of gravitation, that steam and electricity

can be manufactured and harnessed to the purposes of man; but these truths are but the handmaids and servants of the truths that fell from the lips of Jesus. President King states that "*reverence for personality* has been, even unconsciously, the guiding and determining principle in all human progress." The supreme teacher of that reverence has always been Jesus Christ.

It is an observed and discussed fact that Christian nations endure just in proportion as they are really Christian. Study the colonial policy of Spain as it is written on the pages of history and you read the prophecy of her doom as a world power. Study the present colonial policy of Great Britain and you read the strength of the empire. The former was cruel, the latter is increasingly Christian. The former brought death, the latter promises vitality. The reason must be discoverable, and it is this: Christ's principles make for *life!* Men and nations have found that the practise of Christian precepts is the only safeguard of enduring prosperity. We are constrained to stop here and

affirm that, measured as a man, Jesus Christ has made a deeper impression upon the world, and has exerted a greater influence for good, than any other man in history.

III.

We must apply one more test. Was Christ an outstanding leader in advance of his generation in vision or power? Was his life characterized by weakness or strength in an unusual degree?

If richness and authenticity of material are essentials in the application of this test, we must admit that they are not wanting in this instance. We have an abundance of facts concerning Christ, written by different men at different times and with different purposes. And the records of his own sayings on the subjects he deemed most important are not the least valuable part of this material. In our laboratory investigation let us fearlessly apply the results of the most unsparing literary and historical criticism, for if our conclusion is based on the surest grounds it will be most certain to endure.

In measuring men it is necessary to judge them according to the standards of their own day. It would not be fair to apply the twentieth century code of ethics and morals to a man who lived in the third century. Is it not compelling of thought to realize that this rule does not hold in the case of Christ? Measure him by the most enlightened standards of today, test his life in the light of our highest and best, and he stands supreme to the highest ideal! I once heard an English minister declare that his fellow-countrymen "had difficulty in apprehending a great principle until they saw it crystallized in personality." It is not so much that Jesus gave utterance to the truths that hold chief place in the thought of the present day world, as it is that he demonstrated them in his own life, that he really lived them out, that he showed what it was possible for humanity to do.

The life of Jesus is at every point suggestive of strength. He withstood the severest temptations. A man's temptations are different from a woman's. The tender and sympathetic nature of Christ

must have made him especially susceptible to those physical temptations which are no respecters of rank or position and which must inevitably have pressed in upon a youth of his race brought up when and where he was. At the time of beginning his public ministry he faced those more subtle temptations that promise wealth and position to one who is willing to misuse his power. I believe that we underestimate the force with which these appeals came to the heart of Jesus. Yet we find no trace of his yielding, no evidence of sin. His enemies were unable to discover guilt. His most intimate friends believed absolutely in his purity. Jesus himself challenged their ability to discover sin in his life. His own inner consciousness seems to be wholly free from suspicion of blame and to be in perfect accord with the will of his Heavenly Father. If he that ruleth his spirit is better than he that taketh a city, Jesus was strong.

Who but a strong man could have chosen the twelve disciples he chose when all men flocked to him; could have mingled as he did with publicans

and sinners; could have preached to the Samaritans though he himself came from the purest blood of Israel? Consider the stand he made in that day for a sane observance of the Sabbath. Study him as he saw the grip of his enemies tightening about him, as he foretold his passion, as he set his face resolutely toward Jerusalem, as he cleansed the temple, and as he withstood the Pharisees. Observe how he planned his last days, how he prepared for death, how he instituted the Lord's Supper, and how he girded himself with towel and basin that he might give his followers an imperishable example of service. With these things in mind, and with the vision of his calm bearing during all his trial and even unto death, decide whether or not this man was unusually strong.

For me personally there are two chief and convincing evidences of the matchless vision and power of Christ. I would be willing to rest the whole case on these two. It seems to me that they distinguish Christ as being above not only the men of his generation but the whole

world. The first of these is *the greatness of the work he planned and started.* It included the world, embracing all men of all races and of all time. It was to succeed not immediately but ultimately, and when fully established was to endure forever. Every man, everywhere, then and now and hereafter, was to find his greatest development and his greatest usefulness in some particular place to be determined by circumstance and ability, in that particular work which Jesus started. The world has never seen anything else so momentous as this. There have been great conquerors, but none with an undertaking so vast and inclusive. Jingiz-Khan was a greater general than Cæsar or Napoleon. He subdued China, India, and Persia, and conquered more of the area of the world than any other single man. But he destroyed all cities, put innumerable millions of people to death by the sword, and when he fell his kingdom was divided. The contrast is eloquent. The work of one was sudden, culminating in a generation, the work of a destroyer, and was done externally,

from the outside in. The work of the other includes centuries, has not yet reached its zenith, is the work of a builder, and is done from within. It has been said that the difference between Jesus Christ and all other men is this, that God chose him to be the founder of the religion that is destined to become the religion of the whole world.

The question might be asked, If this is so why are there such hosts of people in the world who are not Christians but quite the reverse? This leads to the second of the supreme evidences of Christ's greatness, which is this: *the way in which his enemies were to be won and his work accomplished.* The constraint is not that of the iron hand of force or necessity. The persuasion is not the promise of rank or riches. One or the other of these two motives lies behind nearly every effort in the work-aday world. The story is told of Napoleon that he once requited a service by saying, "Thank you, Captain." "Of what company, Sire? " asked the quick-witted trooper. "Of my Guards," replied the emperor. It is not strange that

the same story is told about Alexander, Frederick the Great, and a host of other commanders, for it is the universal story of human motive. Men are at work in the world for what they can get out of it, and the leader who can reward is the one to be followed. Yet in the face of this universal tendency Jesus Christ said, "If any man would come after me, let him deny himself, and take up his cross, and follow me." Christ's work was to be accomplished not through force or emolument, but by the appeal to the best and highest in man's intellect and heart. He hoped and believed, he had the vision and the faith, that there is that in mankind which will respond to reason and love, and which will place duty above selfishness. He knew that when the world came to see as he saw, and to feel as he felt, then men would live as he lived. In that faith he began his world-embracing work and committed it unto our hands. In power over himself and in that vision for the world which made him the leader in the world's work, Jesus Christ stood far in advance of all other men.

Other Great Men—It would be most unfortunate for us to imagine that the world is indebted only to Jesus Christ, that there have been no other really great men, or that in all respects Christ is greater than all others. The very teaching of Christ is to the contrary for he claimed no monopoly of goodness or knowledge, but rather did he teach that all men are the sons of God and that the Christ life is possible for all. Some men have undoubtedly excelled Christ in some things. Samson was probably stronger. Agassiz and Darwin probably knew far more about the physical sciences. But however important and influential are various branches of learning, the most important and supreme thing is a man's relation toward God and toward his fellowmen. This is the most inclusive thing. It is the most essential thing. It determines what a man shall do with what he knows and what he has. And it is in this realm of the art and philosophy and science of religion that Jesus Christ is supreme. If the world loves other men it is because they evidence Christlike qualities

and do Christlike deeds. If the world hates men it is because they have been guilty of unchristian living. If we have respect for other religions it is because they have points of similarity to the Christian religion. If we venerate the men who founded other religions it is because of whatever measure of Christ-like abilities they possessed. The best things are tested by comparison to the ideal.

The Implications—The points which we have touched upon thus hastily and briefly are not meant to be demonstrative, but only suggestive. We have not attempted indisputably to answer the questions raised in the first paragraph of the book, but only to suggest the clue to the answer. The question we faced was this: Measured by the common standards used in measuring men, was Jesus Christ the greatest man the world has seen? We answer it in the affirmative for these not inadequate reasons:

I. Christ was an outstanding leader in advance of his generation in vision and power.

II. He has made a greater impression

for good on the life of the world than any other man, affecting the history of the world increasingly as time passes.

III. He is today the most revered and beloved man of history.

But absolutely inseparable from the foregoing there remains the great truth that you and I are living in the world whose needs and whose possibilities he revealed. Nothing can save the world from the disasters of selfish living except the practise of Christianity as it was begun by Christ. Nothing can make any man great who has seen the world through the eyes of Christ except to live as Christ lived. Nothing will enable a man to live that life apart from Christ. It is only when he becomes our Lord and Master that we are empowered to cry out the words of St. Paul: "I can do all things through Christ who strengthens me."

Christ's Concern for the Under Man— It might be interesting and richly suggestive to place beside the discussion of Christ's own personal greatness a study of his concern for the under man, thus bringing the greatest of men and

the least of men together in order to observe the attitude and action of the former. If you are willing to make the venture,—I use the word advisedly for there is a real risk involved if we are men of conscience,—if you will make the venture, let us set ourselves the questions: What was Christ's attitude toward the under man, and what force and bearing should it have today?

To get the evidence before us, suppose we begin with a concrete case recorded in Mark 2: 15–17.[1]

> And it came to pass that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him.
>
> And the scribes and the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, "How is it that he eateth and drinketh with publicans and sinners?"
>
> And when Jesus heard it, he saith unto them, "They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners."

The context shows what led up to that gathering. One day Christ was

[1]Parallel passages are found in Matt. 9:9–13 and in Luke 5:27–32.

passing the place where Matthew, or Levi as he was sometimes called, sat at his place of customs, and to him Christ said "*Follow me.*" Probably he was a man whom Jesus had known before, and apparently he was expecting some such summons for we are told that straightway he arose and followed him. To mark his entry into the immediate and permanent company of Jesus, he made a feast and invited his old friends.

> And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them.
>
> *Luke* 5:29.

There can be no questioning the fact that this gathering was a pretty tough company. Publicans were not the best men of the community. They were hated partly because they were the agents of the detested Roman government. Their duties kept them from observing the Sabbath and from fulfilling other requirements of the Jewish law. Therefore good men would not accept the office which in consequence fell into the hands of the unscrupulous. Inas-

much also as the duties were to assess taxes as well as collect them, the door to extortion was wide open, and there is abundant evidence that excessive taxation and ill-concealed robbery were practised. Men who break the Sabbath and who steal are usually men who let the bars down all around, and these publicans were a hard set of men. Common talk associated the two classes "publicans and sinners," and even Jesus himself used the phrase "publicans and harlots." The term "sinners" included wrong doers of every class. Probably all who sat down to this feast were men, though that point is immaterial. The two things to be noted are that this was a wicked and tough assemblage, and that there in the midst of it was the pure person of Jesus.

Don't you suppose Christ felt like a fish out of water; that he ate his meal in silence, shrinking from the contaminating touch of those about him; that he endured it only for the sake of Matthew and longed for the end when it would be over and he could get out into the pure air? Do you suppose he felt

that way? Wouldn't you feel so? Somehow we do not have that feeling concerning Christ. We remember that he was called a "friend of publicans and sinners." It is a subject of frequent remark that they loved Christ and wanted to be near him; and our own experience suggests that they loved him because they realized that he first loved them. Those people are not genuinely friendly excepting to those whom they perceive to be their friends. And we know that Christ sometimes sought just such occasions. More than once he gave the crowd the chance to exclaim as they did in the case of Zacchaeus, "He is gone in to be guest with a man that is a sinner." Beyond doubt Christ *rejoiced* to be at this feast of Levi's, and why he was glad, and what his interest was, we may judge from the question of the Pharisees and the answer of Jesus.

The Pharisees' Question: "How is it that he eateth and drinketh with publicans and sinners?"

Jesus' Answer: "They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners."

The position of the Pharisees was exclusive. They were concerned for the men at the top. The position of Jesus was inclusive. He was concerned for the man at the bottom.

The Top Versus the Bottom—Everywhere they are to be found, the men at the top and the men at the bottom. Every community can be divided that way. There are the people whom we are glad to know, who are educated, respectable, upright, and who not infrequently have fine residences with spacious lawns which make up the town's best quarter. And there are other people who lack in all these things. Every church can be divided into those at the top and those at the bottom. At the top are the really best people, the most consistent Christians, the steady workers and the consecrated supporters. At the bottom are the unsteady and unreliable people, and still more unsteady and unreliable people can be found outside of the church altogether. A college can be similarly divided. There is a tendency on the part of some colleges today to cultivate the brilliant, brainy

men who easily stand at the top, and to flunk out the men at the bottom. And there are also colleges which seek to discover capacity in the lowest men before giving them up, and when they discover it they develop it and make something out of them. The great world of industry can be divided into those at the top and those at the bottom, into those who draw the largest incomes and can afford luxuries, and those at the other end of the line who receive a mere pittance and can not always have the necessaries of life. Every organization and every activity of life divides into the two classes, the top and the bottom.

The Divine Thing—The human thing is to love and court the men at the top, be it in the community, in the Church, in the college, or anywhere. In itself this is not wrong, though by itself it may be. At any rate it is as far as humanity carries us. We bask in the friendship of the men at the top.

But the divine thing is to love and to help the men at the bottom. Christ's example and teaching are alike clear and emphatic upon this point. He loved

and helped the under man. His presence at Levi's feast was because of this love, and for the sake of giving the help that real love alone can give. The Gospels abound in evidences of Christ's practise in this respect, and they abound also in instances of his teaching that such love is in the heart of God. Passing over all these instances except two, let us stop just a moment to notice what Jesus said upon two particular occasions.

Turning to the fifteenth chapter of the Gospel according to St. Luke, we find recorded the three parables concerning things which were lost. A sheep becomes lost and the owner leaves all the rest of the flock in order that he may search for the lost one, and he does search for it until he finds it. Christ's hearers knew what that search sometimes involved. A coin gets out of its owner's purse and the whole thought and attention of the owner is thereupon given to locating and reclaiming the lost coin. A prodigal son goes to a far country and sinks so low that he has to tend swine, which is the depth of degrada-

tion for a Jew. He can not be reclaimed by force, like the sheep or coin, but his father's heart agonizes over him until his return, when he is immediately forgiven and restored to his old position as a beloved son. The force and bearing of all three parables may be seen in the cry of the man who found his sheep, and in the significance attached to it by Jesus.

> And when he cometh home, he calleth together his friends and neighbors, saying unto them, "Rejoice with me, for I have found my sheep which was lost."
>
> "I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons who need no repentance."

It is not pertinent to ask whether that is the proportion between the secure and the imperilled, nor are we to argue whether there really are men who need no repentance. It is for us to realize where the heart of Jesus was. It was going out to the men at the bottom, the men who were lost to their rightful place in the world. It was for their re-

covery that God has been especially concerned.

The second passage to be noted is found in Luke 14: 12–13.

> And he said to him also that had bidden him, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind."

Whether Jesus meant that to be taken literally, or whether he was speaking a parable, does not affect the issue at all. When it comes on the one hand to a narrow, exclusive love, or to a broad, inclusive love that remembers the man at the bottom, there is no question where Jesus stood nor what message he proclaimed. The issue is between selfishness and service. It does not mean that we are to neglect our neighbors, that we are never to enjoy their company, that we are not to gather with them about each other's table. But it does mean that sometime we are to invite these others, that we are to evidence the inclusive love, that we are to show our

concern for the under man. Jesus himself had his inner circle of friends; he was with them most, he talked with them most and dined with them most, he oftentimes sought their exclusive company because they best understood him and he craved their fellowship. But there were those other times in his life when the all-embracing love in his heart revealed itself in all its fulness, and he opened his heart and his life to the most sinful and needy of mankind. It was then that we discover him eating and drinking with the publicans and sinners. The eyes of Jesus saw their desperate need. He saw their menace and danger. He saw their possibilities. He saw in them the forms of sons of God.

Which Spirit Permeates Society?—The attitude and spirit of Christ thus stand in direct contrast to the attitude and spirit of the Pharisees. It is easy for us to side with him because he was on the side of Christianity, and it is easy for us to condemn them because they were the active opponents of Christianity. The lines today are not as obviously drawn.

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Our whole society today is nominally Christian. To be really Christian, it must have Christ's concern for the under man. Does it have this concern? Which attitude is dominant today in the world, or in your part of the world, or in your own heart, the attitude of the Pharisees that was exclusive and concerned with those at the top, or the attitude of Christ that was inclusive and concerned tremendously with the men at the bottom? Tell me, what do you think is the chance today for a released convict to secure employment? If a man does wrong and is sent to an institution, what is the probability that he will be aided by the institution and that he will be able to take his place again in the honest work of the world when he is at liberty?

The temptation to digress at this point is so strong that I should like to yield to it, if indeed it really is a digression to examine certain fields wherein Christ's spirit toward the under man might well be manifested. The Bethlehem survey, made when the strike at the steel mills of Bethlehem, Pa., was in

progress, revealed the fact that the majority of employees worked twelve hours a day, that about forty per cent of the men worked seven days a week, that two thirds of all the men received less than eighteen cents per hour, and that one third received less than fourteen cents per hour in that dangerous industry with its great risk of life. One of the great steel men testified recently that his employees worked twelve hours a day because they wanted to. It might be wondered who wouldn't want to, if he had much of a family dependent upon him and could only get fourteen cents per hour. But the question is as to society's concern for the men at the bottom of the industrial world. Are we concerned?

Have you ever asked your coal dealer what proportion of the money you pay for coal goes for transportation? In nearly all parts of our country it is more than half. The miners who mine the coal are usually underpaid, and the poor consumers at the other end of the line who can only buy in small quantities, oftentimes by the bushel, are ex-

orbitantly charged, and somebody in between controls the situation. When cold weather comes on the needy suffer and perish. Does society adequately care?

What is your attitude when child labor is with such difficulty abolished from the south because respectable Christian people in the north hold stock in the southern concerns and demand their fat dividends? One of the great problems in modern life springs from this cause, that a man who scorns to do an unworthy thing himself will hold stock in a concern that does it for him. He may not know it is being done, and takes pains not to be too particular about inquiring into the situation, and the impersonal corporation continues to grind the face of the poor. At a mass meeting in New York some years ago called to bring the churches nearer the masses, a layman asked this question, "How are these men and women to understand the love of God you speak of, when they see only the greed of men?"

Here is a letter just come to my desk from the secretary of one of our great

missionary organizations. I quote a paragraph. "More than two hundred men with theological training are now needed for special foreign missionary fields. Last year eleven hundred men graduated from our seminaries in Canada and the United States. Only ninety-six ordained men went out last year to the foreign fields from all the Protestant churches in these two countries. This in spite of the fact that six hundred millions of people in the foreign fields are still beyond the reach of missions." Let it be understood, of course, that a man does not have to become a foreign missionary to minister to the under man. Certainly not. We have foreign missions of the most imperative kind right here at home. Look at our cosmopolitan cities. What an opportunity for service they present! From the four quarters of the compass and from the ends of the earth the immigrant comes by the hundred thousand to be assimilated into our great commonwealth. Here is the golden chance for the church and for the minister, we say; but nine times out of ten we mean the other

church and the other minister. For ourselves we choose an American church, in a good, residential, American neighborhood, where the people are homogeneous and well-to-do, and where the foreign problem does not creep in. And you, dear layman, are all the more eager to greet the newcomer if he be not an immigrant but a man of your own sort and station. Thank God this is not always so everywhere, nor entirely so anywhere. But just in proportion as it does obtain we are dominated by the attitude and spirit of the Pharisees and not of Christ Jesus. He, the greatest of all men, manifested a compassionate love for the men of the under world and gave them the best he had to give.

There is a tough element in every community, and one need not search far to discover modern publicans and sinners. With the example and teaching of Christ before us, what shall we do for them? It is not enough for us to give money. Dr. Parkhurst is said to have offended some people when he once uttered the truth in these forceful words: "What if, when the poor leper came to

the Lord to be healed, he had said to Peter, or some other understrapper, 'Here, Peter, you go touch that fellow and I'll pay you for it'? Or what if the Lord, when he came on earth, had come a day at a time and brought his lunch with him, and had gone home to heaven over night? Would the world ever have come to call him brother? We have got to give, not our old clothes, not our prayers. Those are cheap. You can kneel down on a carpet and pray where it is warm and comfortable. Not our soup—that is sometimes very cheap. Not our money—a stingy man will give money when he refuses to give himself. Just so soon as a man feels that you sit down alongside of him in loving sympathy with him, notwithstanding his poor, notwithstanding his sick and debased estate, just so soon you begin to worm your way into the very warmest spot in his life."

I do not plead, comrades, for any soft or foolish love. That won't do. The tramp who begs at our door is one of the real unfortunates of the world, but just to feed him, clothe him, or give

him money, inevitably does him and his kind more harm than good. It is incumbent upon society to investigate the real need before administering relief, to give the relief in such fashion as to abolish the need, and to concern itself beyond the men who chance to visit our doors. We do not help the thrifty, respectable, progressive man, black or white, by soft kindness to the lazy, conceited, and lawless. Our love must be made efficient by wisdom, for only then can we help in the way God helps.

But while we insist that the expression of our love shall be sensible and wise, let us remember that the eternal temptation of the Christian Church is to reach those who least need its ministry; that the temptation of the individual is to live for himself and for his equals; that the stand Christ made was a stand for the under man. And we might as well look into our own hearts and ask, How do we measure up to the love and service of Jesus Christ?

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